THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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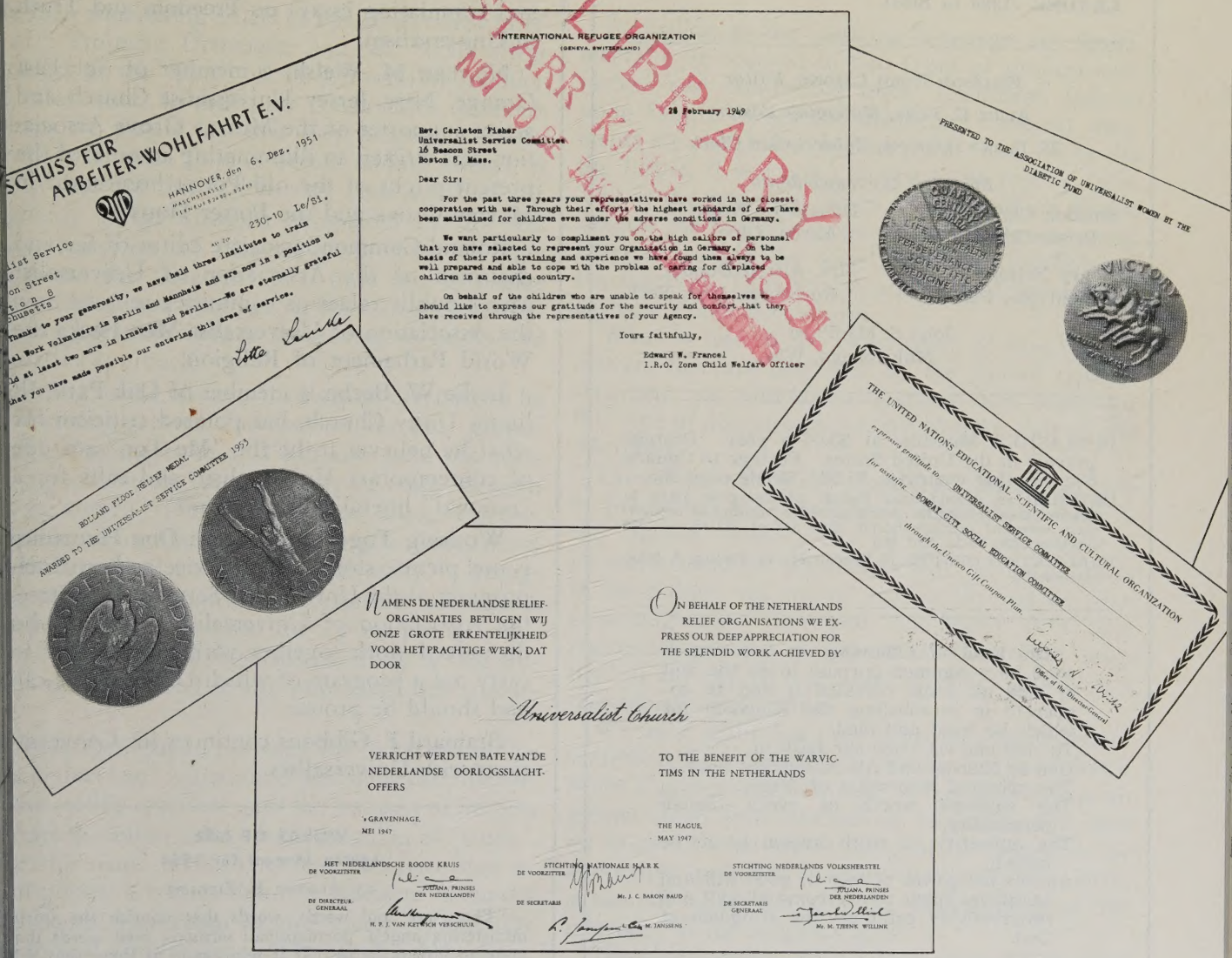

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...Thanks to your generosity, we have held three institutes to train
...al Work Volunteers in Arnsberg and Berlin.---We are eternally grateful
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Lotte Lemke

INTERNATIONAL REFUGEE ORGANIZATION
(GENEVA, SWITZERLAND)

28 February 1949

Rev. Carleton Fisher
Universalist Service Committee
16 Beacon Street
Boston 8, Mass.

Dear Sir:

For the past three years your representatives have worked in the closest cooperation with us. Through their efforts the highest standards of care have been maintained for children even under the adverse conditions in Germany.

We want particularly to compliment you on the high calibre of personnel that you have selected to represent your Organization in Germany. On the basis of their past training and experience we have found them always to be well prepared and able to cope with the problem of caring for displaced children in an occupied country.

On behalf of the children who are unable to speak for themselves we should like to express our gratitude for the security and comfort that they have received through the representatives of your Agency.

Yours faithfully,

Edward W. Francel
I.R.O. Zone Child Welfare Officer

PRESENTED TO THE ASSOCIATION OF UNIVERSALIST WOMEN BY THE DIABETIC FUND

QUARTER CENTURY OF PROGRESS
LIFE HEALTH PERSEVERANCE SCIENTIFIC MEDICINE

VICTORY

HOLLAND FLOOD RELIEF MEDAL
AWARDED TO THE UNIVERSALIST SERVICE COMMITTEE 1953

DE DIERENARTSEN

NAMENS DE NEDERLANDSE RELIEF-ORGANISATIES BETUIGEN WIJ ONZE GROTE ERKENTELIJKHEID VOOR HET PRACHTIGE WERK, DAT DOOR

ON BEHALF OF THE NETHERLANDS RELIEF ORGANISATIONS WE EXPRESS OUR DEEP APPRECIATION FOR THE SPLENDID WORK ACHIEVED BY

Universalist Church

VERRICHT WERD TEN BATE VAN DE NEDERLANDSE OORLOGSSLACHT-OFFERS

TO THE BENEFIT OF THE WARVICTIMS IN THE NETHERLANDS

's GRAVENHAGE,
MEI 1947

THE HAGUE,
MAY 1947

HET NEDERLANDSCHE ROODE KRUIS
DE VOORZITSTER — JULIANA, PRINSES DER NEDERLANDEN
DE DIRECTEUR-GENERAAL — H. P. J. VAN KEPPICH VERSCHUUR

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THE UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION
expresses gratitude to UNIVERSALIST SERVICE COMMITTEE
for assistance BOMBAY CITY SOCIAL EDUCATION COMMITTEE
through the Unesco Gift Coupon Plan.
Officer of the Director-General

AWARDS TO UNIVERSALISTS FOR WORK WELL DONE

olume CXXXVI February, 1954 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

February, 1954—No. 2

The cover is a symbolic presentation of the service and outreach program of the Universalist fellowship.

Robert B. Tapp, professor at the Theological School at St. Lawrence University, Canton, New York, presents the first of two thoughtful and stimulating essays on **Freedom and Truth in Universalism.**

Norman M. Welsh, a member of our East Orange, New Jersey Universalist Church and active supporter of the Murray Grove Association, has written an illuminating account of the present plight of the old Potter homestead in **Murray Grove and the Potter House.**

Roland Gammon, associate editor of *See* and chairman of the Association of Universalist Men's public relations committee tells us how the **Association of Universalist Men Backs the World Parliament of Religion.**

Leslie W. Beebe, a member of Oak Park, Illinois, Unity Church, has pointed criticism for what he believes to be the "**Me Too**" attitude of contemporary Universalism and calls for a "rational" liberalism in religion.

Working Together to Serve One Humanity is our picture story of the service and outreach program of the Universalist Service Committee, the Association of Universalist Women, who do indeed work together with limited staff to carry out a program of which Universalists can and should be proud.

Brainard F. Gibbons continues his **Conversations with Universalists.**

WORDS OF LIFE
Lenten Manual for 1954

BY ALBERT F. ZIEGLER

"There are soul words, words that nourish the spirit, ministering angels, portmanteau sermons, seed words that grow to virtues in us. It is with some of these that this book of Lenten meditations hopes to garnish our Lenten days."

LENT BEGINS ASH WEDNESDAY, March 3, 1954

Order your supply of the Lenten manual soon to insure an adequate supply.

Prices have been held to last year's figures in spite of increased costs.

Single copies .10 each and in lots to 19 copies
20-49 copies. 08 each
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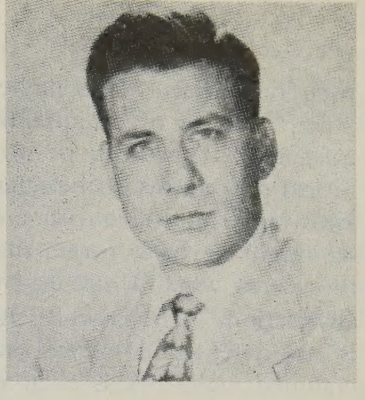
Freedom and Truth in Universalism I



bert B. Tapp

N their stimulating article in *The Universalist Leader*,* Professor Dommeyer and Mr. Webb allege conflict at the "soul" of the Universalist tradition d offer what, to them, are constructive solutions. rhaps we should say that they propose a *modus vendi.* If what follows seems unduly critical, it only because this writer also feels some of the ignancy of the dilemma designated and for this son fears lest we take ways out that will only mplicate our situation. It is only fair to restate ir problem and solution, at the risk of considere exaggeration, before proceeding to outline an rnative approach.

Pointing to the obvious theological diversity to be nd among present Universalists, lay and "professnal," Dommeyer and Webb also note the com- agreement on "the authority of truth—known o be known." How, they ask, can these be recond? Or, to use their words, how give "intellectual philosophical unity to such diversity?" Recogng that contemporary Universalism has such a ration, they enunciate the "principle of nonesy." The most immediate corollary is that tolnce should extend to all who share this convic-

arly in their paper, the need for "a certain philonical doctrine" is assumed. Just *what* doctrine this s not readily apparent until the last part of Section where the authors discuss the meaning of "truth." ile the name of Kant enters the discussion at ral points, it is clear that the "doctrine" assumed ne logical positivism of the Vienna Circle. Or it logical Empiricism, or Philosophical Analysis. at we have in the paper, then, is an examination Universalism from a particular point of view. that there is anything improper or avoidable it this. But it is well to be clear at the outset we have to do with a "sectarian" philosophy of ice.

ry, February, March, 1953.

According to our authors, language can fundamentally be reduced to two types of propositions: factual and non-factual ones. Confusion follows upon failure to see the distinction. Factual statements are about the "factual realm" and can be (in the future, if not now) shown to be true or false. This is the realm of "science" (the authors do not suggest the possible scope of this ambiguous term. Does it include the social sciences? Psychology? Psychiatry?) Thus we can equate four terms: Fact, Science, Truth, Knowledge.

What is left of the experiences of men? Only matters that are described by the second type of statement, i.e. non-factual matters. Key terms for this type of discourse would be: Morals, Values, and Theology.

Dommeyer and Webb argue that "truth" can only be predicated for propositions made about realm I, the "factual" realm. This being the case, there is no real ground for argument about matters of realm II, since there are no real criteria for making true-false judgments. Therefore, "non-heresy" is the only reasonable position and from it we discern the "sanctity" of any and all individual doctrines, as well as a non-egoistic set of ethics.

We must grant that their proposal does represent something of a "solution." We have argued that it is not a particularly new one. What follows lays no greater claim upon newness or originality, but does try to avoid what seems the greatest danger in the alternative proposal, namely the premature introjection of relativism and the undercutting of the relevancy of the religious quest.

The shortcomings of the Dommeyer-Webb solution would seem to be fourfold, although, as was stated at the outset, they clearly perceive a real problem. We shall make our methodological criticisms in succession and then offer a possible alternative resolution.

1. The philosophical assumptions are inadequate. To divide experience sharply into factual and non-factual realms, as positivism has done, is only a

pseudo-solution. Who has ever experienced a pure "fact," devoid of all qualitative meaning and significance? There can be no question that the empirical procedures of the sciences have deepened our knowledge of the universe in which we live. But we ought never to forget that science progresses by the use of what Whitehead would call "purposeful abstraction." The flower petal under the microscope is a flower-under-microscope, no longer "in the crannied wall." And even when the poet gazes at the flower in its natural habitat, it is no longer the flower-as-such, but the flower-with-viewer. It is even misleading to speak of it as "it," since meaningful discourse starts out with and never fully leaves the presence of the discourser. To be sure, the flower-as-such grows and dies, with or without our attendance. But what physicist would claim that quantum theory describes the way particles *really* behave. Whether the physicist is Christian or Buddhist makes no knowable difference in his description of quanta. But complete "objectivity" is an unattainable goal of human knowledge. That being the case, "facts," as such, are not known by us.

This same unity of experience makes us unable to speak of non-facts or values as existing in isolation. Do any of us ever experience beauty, for example, apart from a beautiful *painting,* or a beautiful *smile?* Some religionists might argue that this does not hold for knowledge of "God." Careful analysis would reveal, however, the analogous situation of all our experiences, coupled with a kind of rough equating as we integrate new into older meanings.

To equate the factual with the fields of study of the sciences can only be justified by a kind of leap of faith. Dommeyer and Webb justify this by the general popularity of such a view. History shows that this kind of common-sense materialism has not always been so popular, although we do not argue the utility value of the assumption in many areas of life.

When we make the positivist's dualism more explicit, it will be seen that it not only describes two relatively different realms of human experience, but heavily weights the scales. If values are private, emotive, non-factual, and neither true nor false, we should not hesitate to use the less delicate language of A. J. Ayer: they are nonsense. Of course, he only uses this term in its strict meaning of being "non-empirical," but try even convincing yourself that you should spend any time worrying about, pursuing, or cultivating nonsense! This is Kant's solution, upside down. Instead of destroying knowledge to make room for faith, we are asked to destroy faith that knowledge may reign supreme. Now neither Ka nor Ayer want to "destroy" either side of the du ism, but the assigned valences are obvious. Conte porary religion may do well to reject Kant, bu ought not find a mate on the rebound.

In short, we are contending that "reality" ha two-fold aspect, when we come to describe it, wh cannot fully be avoided. But the dualism is in and in our language. And the search for truth better, truer descriptions, must apply to both aspe of reality, facts as well as values.

2. The bias of intellectualism. Liberal theolo perhaps starts with Schleiermacher's insistence up the primacy of "religious experience" and the s ondary nature of its descriptive formulations. T would seem to be the watershed that divides t ology and philosophy. Philosophy uses constru and criteria drawn from rational, "mental" activi But when it turns to man, especially religious m it prejudices its outcomes if it looks only to that p of man which philosophizes.

This was the great mistake of early scholars "comparative religion." Having decided that essence of Judaeo-Christian religion was its G concept, they analyzed the religions of the Orient these terms. The result was a partial picture t told us little about how followers of these religi *behaved* and far less about how they *felt.* Surel partial picture of Hinduism or Buddhism could h been the only result. Happily a new generation scholars is now broadening our understandi Would it not be tragic were we to repeat this er of one-sidedness and think that our dichotomie humanism versus theism, for example—really tel much about necessary differences in religious exp ences! Such labels serve only to denote the form discourse that given persons choose in attempting describe their experiences (which may, or may n be "religious").

Dommeyer and Webb use the words "faith" a "belief" interchangeably. This results in a confusi that further illustrates this bias. No Protestant th logian would grant that the meaning of faith h been fully exhausted when we describe the articu tions of an individual's particular beliefs. "Fai to the Reformers meant "trust," i.e. it described wh is essentially *an attitude of the whole man tow his universe.*

3. The connotation given "liberalism" is ambi ous. This much-maligned term seems to be equa with "tolerationism." The argument runs thus: si there are no theological or moral truths, we m

low all views to prevail. If there were such truths, e would have to recognize their authority and would erefore no longer be "liberal" since we would be rced to oppose non-truths.

Should we not admit that theological "truth," ke scientific truth, is ultimately the property of a mmunity of those who have involved themselves the discipline of truth-seeking? The outsider may cept or reject these truths, but they cannot fully be me *his* until he, too, has engaged in the prepara ry training and searching. And when he does be me so engaged, his truths become authoritative— r him. And he seeks to convince others to share in e continuing search. He is "liberal" when he alizes the tentativeness of his own glimpses of ths. Should he extend this to mean that his truths e not, for him, presently binding, he becomes ive. He fails to see that this assertion can only be sed upon the intuition of some alternative truth; d further, that the very assertion stems from the plicit "authority" of this new truth. If this tenta eness-plus-commitment be "liberalism," the cor ct corollary is a respect for fellow-searchers, *not e designation of all truths as irrelevant.*

An analogous situation exists in the sphere of litics. It is assuredly not true that only Repub ans or only Democrats are devoted to historic litical democracy. Most Republicans and most mocrats are equally convinced of the utility of e framework of an "open society." But this does t in the least dilute the passion of an individual Republican or Democrat for his party's program. It only leads him to avoid totalitarianism, which represents the absolutizing of one set of political beliefs.

Liberalism in religion should not mean, then, that religious and moral truths are not available to men. It is rather a climate than a conclusion, which places highest value on the binding truths of individual men, but insists upon their tentative and fragmentary nature and therefore places equally high value upon the rights of truth-seeking of all men.

4. The aims of religion are viewed in truncated fashion. Dommeyer and Webb observe that men's beliefs often give them "comfort, intellectual and emotional." The prophetic tradition in Western religion has seldom given its followers "comfort," in the usual sense of that word. If "comfort" be taken as the reward both of a Jesus and a Pilate, we see the full ambiguity of the word. Since our authors sense a similar ambiguity in taking "satisfaction" as the goal of the moral life, they should follow this lead when turning to the functions of religion. If we substitute the less intellectualized term "faith" for "belief," we must say that *the effect of religious faith has historically been a dynamic interplay between comfort and discomfort.* Better, between joy and sorrow. No vital religious experience can rest at either pole. High religion must "comfort the afflicted and afflict the comforted."

(*To be continued in March*)

UNIVERSALIST SERVICE COMMITTEE EMERGENCY AID TO KOREA

OUR Universalist Service Committee is one of the relatively few volunteer relief agencies of ablished and tested worth in war and disaster ief and as such, recognized and registered by the te Department of the United States government. ur Service Committee therefore receives appeals emergency help from UNESCO and other offi bodies.

Such an appeal from UNESCO for emergency rean relief has come and has been broadcast ong our churches. The share asked from us for ts to provide basic school supplies, occupational rapy, home economics, manual training equip nt and books is a modest one indeed. Totaling two thousand eight hundred and fifty dollars, it represents less than half of what we gave for Holland flood relief last year.

Shortly after the appeal went out to our churches, response came promptly from parishes in ten states. Since then, more have sent their contributions. Keep it coming.

This emergency project is absolutely necessary in addition to our work with UNESO in India. It all adds up to one more sound building block in the slowly reared structure of world peace. It's part of our present Universalist job. Let's do it well.

Korean Relief is the life giving symbol of the more than military concern of the United States and the United Nations for the people of Korea.

Universalists everywhere will want to do their full share for Korean Relief through their Universalist Service Committee.

Murray Grove and the Potter House

Norman M. Welsh

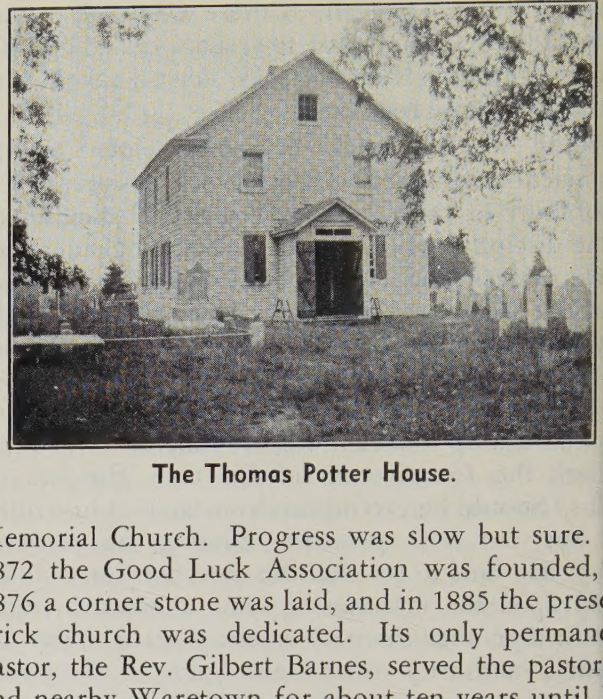
FEW, if any, readers of the *Leader* are not familiar with the story of John Murray's visit to the shores of Barnegat Bay in New Jersey, his chance meeting with Thomas Potter at Good Luck (now Lanoka Harbor), and the effect of this meeting upon our church.

Many may not know, or may have forgotten until now reminded, that Thomas Potter's farm house still stands in Murray Grove on New Jersey Route 9, about half way from Metropolitan North Jersey and New York to Atlantic City.

It is located near the middle of a two hundred and forty acre property operated and maintained by the Murray Grove Association, and would probably be missed by off-season Murray Grove visitors since it is about a half-mile down a rural road to Barnegat Bay and separated from the more developed part of the property by a heavily wooded area. Visible from the highway are the other buildings: the Murray Grove House, the Potter Memorial Church, the Ballou House, and in the group but not on our property, an old Methodist meeting house which replaced the original Potter Meeting House in 1842.

Murray Grove's history starts back in 1832 when the Rev. A. C. Thomas chanced to visit Good Luck and was shocked by the condition of Thomas Potter's grave. He interested the Hightstown, New Jersey church people, resulting in the purchase of a stone for the grave which was dedicated on May 15, 1833. At this time the Universalists had no proprietary interest in the property since the old meeting house built by Thomas Potter in which John Murray preached had become Methodist after Potter's death. The replacing building stands on the same site and belongs to the Lanoka Methodist Church, although they hold only one annual service there. In its structure are a few timbers and other relics from the old meeting house. A Universalist tour of the property always includes a visit to the old church so that any lingering ghosts are probably uncertain of their denominational allegiance.

The Universalists returned in force to Good Luck in September, 1870, when a Centennial Convention was held. A committee was organized and an acre of ground purchased on which to build a Potter Memorial Church. Progress was slow but sure. I 1872 the Good Luck Association was founded, i 1876 a corner stone was laid, and in 1885 the preser brick church was dedicated. Its only permaner pastor, the Rev. Gilbert Barnes, served the pastora and nearby Waretown for about ten years until h death.



The Thomas Potter House.

The Murray Grove Association held its first a nual meeting under that name on August 20, 188 and incorporated in Toms River, New Jersey o February 27, 1891. This association embarked on program to develop and use the property. Leade were Charles A. Miller, E. H. Cole, the Rev. Thom Payne, John C. Dessalet, the Rev. E. G. Mason, W. Luden, and James Macneal. Meetings were held i the church which was also used as a dormitory, an family tenting roundabout was popular. By 190 something more permanent appeared justified an the first Murray Grove House was opened on O tober 1.

In 1904, the Ballou House on the main highwa was purchased with about fifteen acres. This wa later dedicated to the use of the Y. P. C. U. It presently being provided with improvements t permit its use out of season and as an overflow ac commodation during the summer.

In 1909, the Potter homestead and farm of abou two hundred and two acres was purchased.

By 1918, vacationing at Murray Grove had becom so popular that it was possible to raise funds to en large the Murray Grove House to a size which ac commodates approximately one hundred people This popularity is readily understood since the lo cation has much to offer vacationists. Althoug not actually on the ocean shore, it is but a short driv from some of New Jersey's finest beaches. Almos

next door is the Forked River State Yacht Basin from which large numbers of boats leave daily for bay and ocean fishing. The Grove itself is a quiet wooded spot where relaxation is easy.

Since the war, however, when the Grove was closed because of travel restrictions, summer patronage has not been up to the pre-war levels. Weekend visitors from nearby churches, principally New York, Brooklyn, Philadelphia, East Orange, and Danbury, Connecticut are numerous, but vacationists from more distant points have been lacking. This situation, busy week ends but guestless weekdays, has complicated the Association's financial problems. Its policy has been to establish rates as close to operating costs as possible in order to encourage attendance. Maintenance and improvements have been taken care of by an annual drive for contributions from the Association members. It has been possible in this manner to keep the property in good physical condition. Most of the members feel that it is proper that the financial load should fall upon those who use the facilities, but wish that more would use them.

There is a current problem, however, which should be brought to the attention of the entire Universalist Church membership. Repairs to the Potter House in recent years have been made on the basis of expediency. If continued on this basis, and rather extensive additional repair work will be required in the near future, we will have a house, but it will not be the Potter House. The house should be treated as an historical structure, and a restoration job, rather than a house repair job, done. It is probably obvious to all that a project of this nature will be expensive since it should be undertaken by experts in such work and not by journeymen or part-time carpenters. Such a project is beyond the scope of the Murray Grove Association as it is now constituted, and it is therefore appealing to all Universalists to participate either by joining the Association or by contributing directly to the project. Membership applications should be addressed to Miss Irene H. Douglass, Secretary, 124 Joralemon Street, Brooklyn 1, New York. Annual dues are $1.00, and life memberships, $25. Contributions may be sent to the Treasurer, Robert E. Polk, 41 Locust Drive, Summit, New Jersey. Additional information may be obtained from the president, Arthur I. Olson, R.F.D. 5, Danbury, Connecticut, or the vice-president, George A. Friedrich, 150 East 21st Street, Brooklyn 6, New York, Chairman of the Property and Grounds Committee.

RELIGION FOR ONE WORLD

Carl J. Westman

One of the most inaccurate half-truths that circulates spasmodically is the impression that Universalists and Unitarians are trying to promote One Religion which all people should adopt so that there will be "one world of religion."

Neither do Universalists and Unitarians say that every other religion is erroneous save our own. Nor do we say that all religions have all truth.

What most religious liberals *do* say is that there is no one religion which has a monopoly on truth, whether "revealed," "discovered," or whatever.

There is a basic center, or germinating seed, in all enduring world religions. This centrality would include a recognition of the mystery and wonder which enfolds our universe; a penetrating emotional surmise which dwarfs even the most elaborate theology. In equal measure this core of central truth would have to create a sense of fellowship and kinship among the followers of that group. More important still, no religious group can claim validly that it shares this universal core of religion unless that religion provides the inspiration to and the performance of service to persons in need.

The most wholesome attitude that Universalists and Unitarians can adopt toward religions in other cultures is appreciation of the approach of these groups to the central facts of religion. We need not feel alarmed if we are not at this time able to participate as joyously or deeply in the more unfamiliar religions. We are in the direct Jewish-Christian tradition. The power of our cultural inheritance is such that inevitably Christmas, Easter, Thanksgiving (Feast of Booths), are going to be more moving than Mohammedan or Buddhist celebrations.

Nevertheless, the sure result of unlimited power of communication, transport, art and trade is such that some time (not our time) the melting pot of world cultures and religions will start to simmer. The burner may be low, but it is lighted. Just such a cultural integration has been in process in our own country for a century or more.

Universalists and Unitarians can again be pioneers, again enacting their historic role in religious development if they will quest eagerly for appreciation and understanding of the religious feelings of all peoples, going beyond the bounds of grudging "tolerance."

Association of Universalist Men Supports World Parliament of Religions

THE ASSOCIATION of Universalist Men, soaring on not-so-fledgling wings since the spirited convention at Andover, was carrying the Living Word of Universalism into national *and* international channels, as the New Year dawned. Beyond a justifiably-expected progress in new members, new clubs, new service projects on the local and state level, officers and members translated the convention's crusading spirit into a number of concrete actions.

In the last quarter of 1953, A.U.M. proudly:

Participated in the organization of a permanent World Parliament of Religions.

Joined the Laymen's Movement for a Christian World in presenting one hundred leather-bound guest registers to the United Nations Meditation Room.

Drew up a modern publicity and public relations program, designed to promote Universalism over such media as radio, television, magazines and newspapers, for consideration and action in 1954 by officers of the newly-organized Council of Liberal Churches (Universalist-Unitarian).

The World Parliament of Religions, which was organized in New York City in November, was partly the achievement of such devoted Universalists as India's D. G. Vinod, England's Gerald Heard, New York's Ralph C. Roper and John Lathrop and Maine's Roland Gammon. Blessed by the United Nations and attracting nearly two hundred delegates from the world's ten major religions, this permanent world parliament was established to mobilize religious sentiment for peace and to demonstrate "the ideal of Universal brotherhood under God." Laymen representing Christianity, Judaism, Hinduism, Buddhism, Islam, Confucianism, Taoism and many modern cults attended the mass assemblies, committee meetings and charter writing conferences held at Presbyterian Labor Temple. Professor Vinod, Ralph Roper, Gerald Heard and Roland Gammon—as well as such U.N. leaders as Benjamin Cohen, Madame Pandit and Lester Pearson—addressed the enthusiastic mass meetings as well as helped write the Parliament's Provisional Charter. Vinod, Roper, and Gammon also were elected to the Parliament's International Board of Directors.

Universalist laymen, wishing to become members of the Parliament or desiring literature on its world unity program, should write to the President, World Parliament, Presbyterian Temple, 242 East 14th Street, New York City.

A.U.M. formally joined The Laymen's Movement in the presentation of visitors' record books to the U.N.'s Meditation Room in an event which coincided with the October convening of the United Nations in New York. As the newly elected vice-president of the A.U.M. and as a member of The Laymen's Movement, Roland Gammon represented Universalist and Unitarian laymen at the service.

"The United Nations' hope for success rests on its thought and action being guided by the spirit that exists in that Meditation Room," U.N. Secretary General Dag Hammarskjold told representatives of The Laymen's Movement at the special ceremony held high in his sky-scraper offices overlooking New York's East River.

His statement was made in accepting from Wallace C. Speers, chairman of The Laymen's Movement, a permanent visitors' register for the meditation and prayer room at the U.N. headquarters. The Laymen's organization was instrumental in getting meditation rooms set up in successive U.N. headquarters at Lake Success, Paris, and, finally, New York City.

Members of the A.U.M., who wish to affiliate with the larger Laymen's Movement uniting fifty thousand U. S. laymen from all Protestant denominations, may do so by writing to Executive Secretary Weyman Huckabee at 347 Madison Avenue, New York City.

The national publicity program for The Universalist Church of America has been drawn up by Earl S. Peed of New York City. A voluntary contribution of Mr. Peed and his staff and a design for action calculated to make Universalism known from coast to coast and beyond, the new campaign will be presented to church leaders in Boston this winter. If and when adopted, this program will provide specific sequences of action, both for the national headquarters and local churches.

The new officers of A.U.M., elected at the national

Leaders of The Laymen's Movement call on U.N. Secretary General Dag Hammerskold at United Nations Headquarters to present him with 100 leather-bound guest registers for the newly-opened U.N. Prayer Room. The establishment of the Prayer Room on the street floor of U.N. Headquarters was accomplished by The Laymen's Movement, which now numbers 45,000 men and women of all denominations. Roland Gammon, vice president of the Association of Universalist Men (second from left), Ralston C. Young, the famous "Red Cap 42" at Grand Central Station (far left), and Weyman Huckabee (far right), executive secretary of The Laymen's Movement, were among the business and religious leaders visiting the Secretary General.

nvention at Andover, are president, Cyrus S. ringall of Boston; vice-president, Roland Gamon of New York; secretary, Henry Felton of Montse, Pennsylvania; historian, James Philoon of Auburn, Maine; treasurer, Daniel Albrecht of Joliet, Illinois; Special Committee: chairman, S. B. Butler of Groton, Connecticut, David Snow of Philadelphia and Kingsbury Badger of Boston.

WHY A UNIVERSALIST SERVICE COMMITTEE?

CARLETON M. FISHER

A brief survey of the history of the Universalist rvice Committee would seem to provide a good rt of the answer to the question, "Why?" In 1945, nen the Service Committee was established, the tent and intensity of human need in the post war rld was so great and so demanding of social reonse, that a multitude of committees were organd with the purpose of bringing direct relief to the r-victims and aiding in the rehabilitation of the r-devastated areas. The first few chapters in the story of the Universalist Service Committee were itten in terms of relief to war-victims in Europe, we engaged in a variety of relief activities across rope, all the way from the North Sea to the Dane in Hungary. The tremendous task of resettling usands of Displaced Persons in Europe was a ond phase in the post war problem which abbed our Committee's attention and effort. During se years (1945-1950), the Universalist Service mmittee collaborated with the Unitarian Service mmittee, both in the programs of emergency reef in Holland and Hungary, and in the DP program Germany which followed. In 1948, the Committee organized its first overseas workcamp project in Germany, thus becoming one of the first among American voluntary agencies to explore the values of the international workcamp program. In that same year the Committee organized its first institutional service unit to serve in a mental hospital (Danvers, Massachusetts). In 1949 came the establishment by the Committee of the World Citizenship Camp for Junior High Students, its first venture into the area of intercultural education.

It soon became apparent that if the Universalist Service Committee was established in response to crying human needs in the world, it also answered a great need within the Universalist fellowship itself. As Edward Miller has pointed out, "A *practicing* religious community is the best place to sharpen the conscience, build up the habits and the muscle for seeing that all men and women who are equal in the sight of God, *have* that equality in this society of ours." When we have described the Service Committee as "an instrument whereby Universalists could express their concern for persons," it has been in recognition of this need that we have: for a means, a way or a method whereby *we can demonstrate what we mean* when we affirm the worth of every human personality, and the power of good will to create a better world.

They Bear Witness to Our Faith in Brotherhood

WHEN Paul returned to Jerusalem from one of his far missionary journeys, he brought a substantial sum of money to the Jerusalem Christians. This was not tribute. Neither was it payment for the services of the missioner. It was concrete evidence of the inner spirit that made the new young Christians of the far flung empire one in brotherhood with the Jewish church. That offering toward the desperate need of the mother church was the visible symbol of the very life spirit of the new universal religion. ("We know that we have passed from death to life, because we love the brethren.")

So it was all over the ancient world as the religion of Jesus spread outward from Jews to Romans, Greeks, and Barbarians. Care for and concern for the needs as well as the aspirations of people, realization of the hopes as well as victory over the fears of men and women, went hand in hand wherever Christians went to bear witness to their faith.

So, also, it is today wherever men and women true to the religion of Jesus, the religion of universals and unities, bear witness to that faith. Faith grows, hope quickens, brotherhood increases as men and women of religion *bear witness by works of love* with and for their fellowmen. By this process American churches and synagogues have since 1945 written one of the most shining chapters in their history. At the earnest behest of the International Refugee Organization, these service organizations of American religionists carried the twin loads of relief and rehabilitation.

While military men in Europe argued and threatened each other, and while diplomats blustered and fumbled, *church sponsored relief workers* without arms, without banners, without uniforms or special privilege that goes with the accoutrements of power, *served people in need.*

Our armed might around the world has done much to keep the peace in this dreadful decade. Our men and women of religion bearing witness to brotherhood by sharing with those in need have done more.

In this continuing crusade, Universalists, through their Service Committee, their Women's Associatio and their international church extension work, hav had and still have an honorable part.

In this number brought out in this Brotherhoo month of 1954, we portray the workers and some o the work projects which you support by your mai tenance of service and outreach. Dana Klotzle, d rector of the Universalist Service Committee, Ann Bowman, director of the Association of Universa ist Women, and Alice Taylor, Executive Secreta of Clara Barton and Elliott Joslin Camps, are th executive workers who keep this program going fo you. Without them, and the additional small arm of volunteer workers, students, and business foll the work would fail. *With such workers and wi continued rank and file support* the job of bearin witness to brotherhood goes on.

No story and no picture can portray the triump of Gustav Ulrich battling military red tape in Ge many to set up a home for homeless boys and girl No account can do justice to the unreported heroisi of Carleton Fisher living with cold and hungry Hu garians in bleak quarters in Budapest during th bitterest winter on record for a century. Nor ca we adequately picture the splendid work of Charl Vickery in Germany in a later year. The work w there to be done and Charles would not stop unt exhaustion sent him to a hospital.

Only high poetry could begin to describe the ga and gallant spirit of Dorothy Peterson. Dorothy love for childhood and youth sent her into the des lation that was early post war Germany for thre summers of hard work. At the end of the third yea she lost her life in Europe. But before that untimel tragedy she gave renewed life and hope to hundre of otherwise despairing youth.

These then are some of those who, at great cost t themselves, bore witness for you and me to ou gospel of universal brotherhood. Their successo carry on in this country, in Europe, and in the Orien

Universalists, you are privileged to support thi service, this outreach, this extension of the gosp of brotherhood!

BRUNER ON EDUCATION

MANY important books are written and printed and read by many people without appearing in book form. One such important book is the series of essays by Edna Bruner on purposes and methods of education in our liberal churches printed monthly in this paper since last September.

Miss Bruner deals concretely with specific needs and end results in growing persons. Her concerns are with "Making Our Educational Program Consistent with Our Liberalism," "Concerning Worship," "Perspective on the Local Church's Educational Task," "Understanding Child Development and Education," "The Role of Experience in Religion and Education," and "The Role of Learning," appearing in this number. Others will follow of equally practical and inspirational value during the year.

Here are clear non-technical discussions not only of the problems but also (more important for the day reader) of *the processes and possibilities of education in the liberal religious way.* These are practical tools for the parish minister and director of religious education. They say what needs to be said to the relatively untrained committee member, teacher, or parent.

A few extra copies of our back numbers containing Miss Bruner's essays are available at nominal cost to any who wish them. The small number of extra copies we print for such purposes, however, will by no means exhaust the possible usefulness of this series. We therefore hope that the Department of Education and the department of Publications will bring the Bruner articles out in book form.

HARRISON AND WRIGHT TO GUIDE NEW YOUTH GROUP

UNIVERSALIST and Unitarian young people who have labored patiently and realistically for over four years to effect a merger which was completed last month have shown good sense all through the affair. And now toward the end of their efforts and at the beginning of their new venture, they are showing continuing wisdom by asking Alice Harrison and Sam Wright to remain with them as staff members during the first year or two of the new organization, Liberal Religious Youth.

We commend the strategic insights of our youth and their elders in the business of church federation.

BROOKS FIFTEEN YEARS IN THE NATION'S CAPITAL

FIFTEEN years and some months ago, the editor and his wife drove Asa McCain and Cornelius Ferris on a Sunday morning to the First Universalist Parish Church of Malden, Massachusetts. We did not attend the services that morning, but dropped our guests a block from the church and beat a hasty retreat. After service we picked up the strangers from Washington and listened as they discussed their unannounced visit.

Cornelius Ferris, retired from a career in foreign service, scholarly cosmopolitan Christian gentleman, and Asa McCain, young and modest in his expression, were agreed that they liked what they saw and heard in the service.

After conferences with denominational officials and with Dr. Brooks, that visit resulted in a call from the National Memorial Universalist Church to Seth R. Brooks of Malden.

So it came about that fifteen years ago, January 15, Seth and Corinne Brooks left Malden, Massachusetts, where for ten years they were the respected and beloved leaders of Universalism, and went to Washington.

The years of the Brooks ministry in Washington have strengthened our National Church and increased its service to its community. But the Washington ministry did not stop with service to the local people. Through the long war years thousands of Universalist men and women went to Washington for a day, a month, or a year and on to other scenes. How very, very many of these young people were ministered to by Dr. and Mrs. Brooks in how very, very many ways it is impossible to say. Suffice it to record here, however, that the Washington Universalist minister and his wife gave everything from advice and emergency aid in sickness to housing Universalists far from home year after year.

The entire Universalist fellowship is indebted to Dr. and Mrs. Brooks for rare service in the difficult post in the nation's capital.

We salute Seth and Corinne Brooks on the fifteenth anniversary of a great pastorate.

NEEDED NOW — your contribution to THE UNIFIED APPEAL

Send check to

THE UNIVERSALIST CHURCH OF AMERICA

16 Beacon Street, Boston 8, Mass.

TO DO OR NOT TO DO

Shall we move cautiously, conserving our resources, or shall we move forward, use our means to expand and enlarge our churches, with faith in the future? This question has been debated on every level in the Universalist Church, from the local committee to the General Assembly. Now, from the business world comes a "test case" which should give us some guidance and suggestions.

Sears, Roebuck and Company and Montgomery Ward, the two largest mail order houses in America, have, since the war, pursued exactly opposite policies. Ward has been cautious, fearful of a depression, wary of government interference, while Sears has built new stores, added new lines, and spent millions of dollars on expansion, with full faith in the economic soundness of our nation.

The *Book value* of Sears has increased *93%* in the last ten years, while, during the same period, Ward has decreased *27%*. In 1942 Ward was half the size of Sears; today it is one-sixth.

And the result? In the ten year period, Sears' sales increased *190%* and Ward's *75%*. Sears' earnings before taxes increased *195%* and Ward's *111%*. In 1941 Ward earned *12%* on its net worth and Sears earned *13%*. In 1951 Ward earned *9.6%* and Sears *15%*. Over the ten years, a share of Ward stock earned *9.8%* per year on the 1941 cost while a share of Sears stock earned *13.8%*.

Sears boosters say that the greatest strength of their company lies in the intangible, in the fact that it is going places and has a high employee morale. Employees are now the largest owners of company stock. Its profit-sharing pension fund exceeds four hundred million dollars. Ward has neither. When the proposal came up at a stockholders' meeting Sewell Avery declared that they couldn't afford it and it was defeated.

It is interesting also that the size of Ward's board has decreased as members have resigned and not been replaced. The present Board has seven members, whose average age is seventy-two.

While there are differences in methods and objectives between business and the Church, this lesson is too clear to be ignored. Doesn't it answer the question?

—DONALD B. KING

Dr. Benjamin B. Hersey, pastor of the Church of the Divine Paternity in New York City, greets trustee Dr. Warren Smadbeck and children following Sunday services. Miss Bonnie Mason, Mr. Jack Miller and Mrs. Grace Eve are seen leaving the church at right.

"Me Too"

Leslie W. Beebe

WHEN I joined the Universalist Church, after leaving the Presbyterians, I was looking for a thoroughly rational religion. I had been expected to stand up and repeat the Apostles' Creed, which is neither rational, common sense nor scientific. It insulted my intelligence and seemed full of paganism and superstition and based on events I knew could not have happened. I believed, that whatever God is, He is thoroughly rational—"Reason Itself." I wanted a religion just as rational as my science.

At this time we were using the 1899 "Boston" Five Principles as follows. We believe in:

The Universal Fatherhood of God.

The Spiritual Authority and Leadership of His Son Jesus Christ.

The Trustworthiness of the Bible as containing a revelation from God.

The Certainty of just retribution for sin.

The Final harmony of all souls with God.

To these I could wholeheartedly subscribe so long as it did not say "His Only Son" and they seemed rational and succinct.

A few years ago, at some convention, for some reason or other, these were discarded and another Five Principles adopted as follows. We believe in:

God as Eternal and All Conquering Love. (All Christians believe this.)

The Spiritual Leadership of Jesus. (All Christians believe this.)

The Supreme Worth of every Human Personality. (Most Christians believe this.)

The Authority of Truth, known or to be known. (Only a few in some denominations disagree with this.)

The power of men, of good will and sacrificial spirit to overcome all evil and progressively to establish the Kingdom of God. (Few Christians disagree with this.)

You will notice that in all ten of these principles only one is not accepted by most Christians and differs from the beliefs of the Orthodox Churches. It is "The certainty of just retribution for sin." It recognizes the inexorable law of "Cause and Effect" which prevails throughout the universe, created by a Rational God, demonstrated by science and here applied to ethics. If I commit a murder no just court would save me from punishment by executing someone else in my place. "We must bear and make up for the rational and just consequences of our errors." Jesus lived and died to show us how *not* to commit the sins but not to save us from the results of those we have committed.

This principle is the one and outstanding difference between ours and the beliefs of the Orthodox Churches. They generally accept the belief in the "forgiveness of sin," through the death of Jesus, the old pagan idea of sacrifice to appease the wrath of "a dread and awful God" and save us from eternal punishment.

Now just why was this principle left out. I cannot help surmising that some of our ministers, leaders or politicians (if there be such) did not want to feel "outside of the fold" of church organizations by asserting a belief that antagonized many leaders of the Orthodox Churches. They wanted to "go along with the gang." This retribution for sin was just a little too rugged.

The Orthodox Churches and the Catholics have everything that we lack to attract the multitude. They have lots of money, hundreds of beautiful buildings and grounds, thousands of wealthy and influential members, great social prestige and tradition, thousands of outstanding preachers, lecturers, teachers, evangelists and exhorters and a creed that appeals to the *emotions* of the great majority, especially the weaklings, not to the brains and reasoning powers.

How can we expect to compete for members with all these factors against us? The only distinctive attraction we can offer, and this only to the rational thinker, is the principle of "the certainty of the just retribution for sin" no "washed in the blood of the Lamb" stuff. This we should assert, reiterate and advertise. It is our one "selling point." It should be added to the present Five Principles. If we expect the Universalist Church to grow and win out we must disagree openly with the idea of forgiveness for sin and not "pussy foot" about it.

If we celebrate Christmas and Easter, we should state definitely that we do not accept nor believe in the miraculous events, said to have occurred and commonly stressed and associated with these celebrations.

Two very important national political campaigns have been lost by a "Me Too" policy.

THE FUNCTION OF CHURCH MUSIC

William Wallace Rose

Of all the forms which music takes, church music stands alone as something never "performed" but always "rendered," meaning given back to, restored, returned. It is never addressed to the people but always to the Eternal God, which is why singers in a chancel never face the congregation. They are of the congregation; only set apart to do what the others cannot do, in that they lack the skills.

The function of church music is therefore to lead in the worship of God through songs of adoration and praise; to create the mood of wonder and love; to touch the mystic chords of memory, and to "lose" the worshiper in the sense of the greatness of God.

Anything musical which detracts from this majestic purpose by focusing attention on the performers is not in good taste. For now comparisons and criticisms are inevitable, and even where these are enthusiastically favorable, they are not attitudes consistent with the self-effacement which is worship.

This applies as well to the movement of choristers to and from the chancel, which should be as inconspicuous as possible. Thus the "marched" processional (or recesssional) in brisk, military rhythm is liturgically wrong. The march has always been identified with secular life, not with the spirit of liturgy in religion. The correct movement is a quiet, orderly walking together, to and from the chancel, which is the only reason for the group movement at all.

The "unmarched" entrance or exit is less spectacular but more seemly, because it is less aggressive, of more gentle progress, and more in keeping with the general nature of the service which is to follow. Surely the people enter the sanctuary with humility; not with the measured tread of martial hosts.

Moreover, the walked procession permits a wider choice of hymns, which may now be in any mood or tempo, whether devotional or meditative, as well as hymns of triumph. This is a major consideration where, as in this Church, only two hymns are used. The only valid reason for the marching procession is that the choristers can hardly avoid keeping in step. But any chorus, given time, can learn to walk together slowly, without weaving or swaying.

But whether they do or not, where all other eyes are on the hymn book, and all minds on the meaning of the words, the people will scarcely be aware of this slight flaw; only suddenly conscious that the singers are in their places and that the practice of God's Presence through corporate worship has begun.

BOMBS FOR BREAKFAST

The following verse from the *Manchester Guardian*, England, came to us through the thoughtfulness of Helen M. Gresty, director of Education, First Universalist Church, Lynn, Massachusetts. We pass Mercutio's questions on to you.

Through the boon of television
  Millions in the States were able
To observe atomic fission,
  Sitting at the breakfast table.

Millions comfortably seated,
  Waiting for the daily paper
Watched the desert test completed—
  Shock-wave, earthquake, purple vapour.

Fragrant cups of coffee pouring
  From the bubbling percolator
While the fearful fireball soaring
  Flashed, to make a gap in nature.

Watched the landscape vaporising,
  Felt the solid earth unstable—
Did it seem at all surprising,
  Screened beside the breakfast table?

Did the sudden siren warning
  Cause a panic universal
When they saw, that week-day morning,
  Atom warfare's grim rehearsal?

Did they telephone the neighbours,
  Anxious at all costs to ban it?
Or resume their normal labours,
  Heedless of the reeling planet?

When the image faded palely
  On the ravaged panorama,
Did they linger for the daily
  Sport news, dance bands, song and drama?

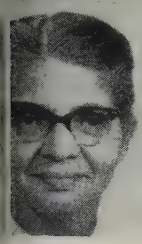
Television's top sensation!
  Fact is frightfuller than fable.
Did it kill the conversation,
  Doomsday at the breakfast table?

—MERCUTIO

ORKING TOGETHER TO SERVE

One Humanity

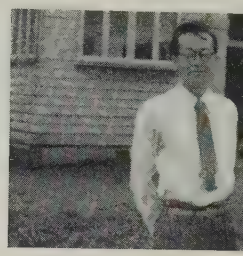
UNIVERSALIST COMMITTEE



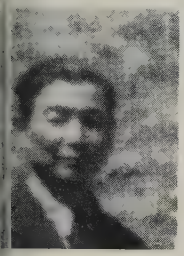
Willis-Suffolk

Bowman-A.U.W.

Klotzle-U.S.C. Director



Arai-Tokyo



idara-Nagano

Taylor-Diabetic Camps

Muller-LeClaire Courts

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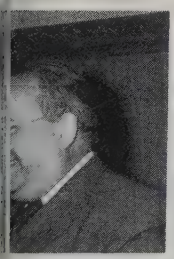
Goodwin-Druhwald

Knights-World Citizenship

Hurst-Suffolk, Va.

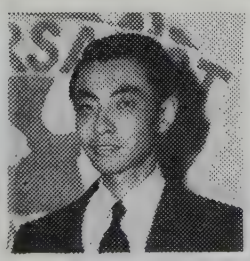


pson-Manteno

The Universalist Service Committee is an instrument whereby Universalists express their concern for persons. It is a means, a way, and a method by which we can demonstrate what we mean when we affirm the worth of every human personality and the power of good will to create a better world. —Carleton M. Fisher

M. Akashi-Japan

ck-England



Yoshioka-Japan

Frater-Smid-Holland

Kishomoto-J.F.R.A.

S. Akashi-Japan

Spencer-International Institutes

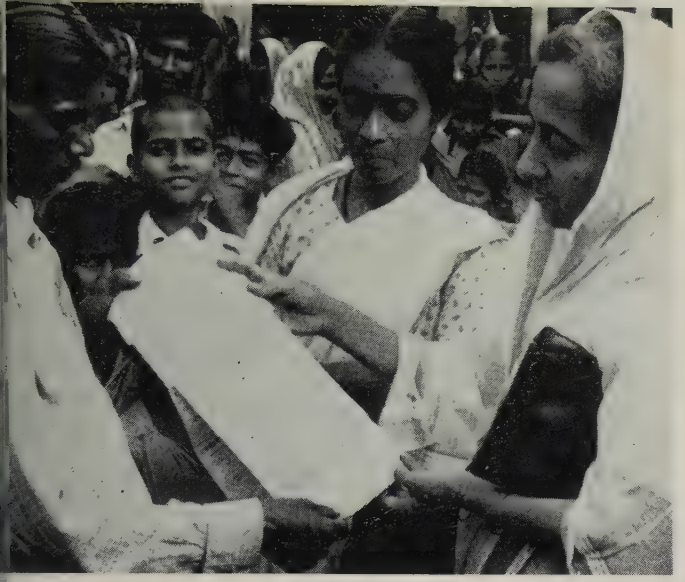
Clara Barton Birthplace Camp, North Oxford, is the oldest camp for diabetic girls in continuous service. For twenty-two summers girls from many countries and of all faiths have enjoyed camping planned to give exercise, diet and insulin necessary for health. The camp is owned and operated by the Universalist Women in partnership with the Diabetes Camp Fund.

Ryder Community Center, LeClaire Courts Housing Project, Chicago is our newest project, serving the social, community, and recreational needs of the seven hundred fifty families. A community festival was attended by six hundred persons. Activity programs serve mothers, teen-agers, Cubs, Bluebirds, Campfire Girls, Boy Scouts, Handicrafts, and the pre-school Martin and Judy Club.

"Meeting Human Need Regardless of Race, Creed, or Color"

At the Elliott P. Joslin Camp in Charlton, the Association of Universalist Women and Diabetes Fund have given diabetic boys six summers of camping with an expertly planned program for health and happiness. Boys of all faiths from all parts of the world have fun in learning how to live together as a family and a community.

Jordan Neighborhood House, Suffolk, Virginia, provides a day-care center for 90 children whose mothers are forced by economic need to work in Planters Peanut factory or teach in segregated public schools. Regular child study groups form an important part of the growing social work program.



Social Education Committee, Bombay, India, receiving UNESCO Gift Coupons sent by the Universalist Service Committee. These coupons purchased in ten dollar units by churches, A.U.W. groups and men's clubs will provide lathes, presses, glue pots, films and projectors for this pilot project on vocational training.

Educational rehabilitation is an Emergency Need in Korea today. The Universalist Service Committee has been allocated specific project units by UNESCO and UNKRA, such as basic school supplies, occupational therapy equipment, demonstration apparatus for agricultural, manual training and teachers' colleges, and textbooks and nursing equipment for public health and T.B. centers.

"Since Wars Begin in the Minds of Men"

1953 Institutional Service Unit at Manteno, Illinois State Hospital. Said one unit member, "My experience left me with an understanding of basic mental health rules as they apply to myself and others and with a deep interest in the problems and needs of the mentally ill."

1953 Work Camp held at the Arbeiter-Wohlfahrt Home for Refugee German Boys at Druhwald was truly international in character. Aim of the 15 member unit from Holland, Denmark, France, Germany, and the U.S.A. was to provide democratic fellowship for the 120 boys through a shared work program and planned leisure-time activities.

Komagane Universalist social, educational, agricultural and religious center serves several hundred Manchurian evacuee families from five villages in the Nagano area, 90 miles north of Tokyo, Japan. There are 60 children in the day-care program under the leadership of seven teachers. Parents help support the Center by raising co-operative crops such as beans, corn and potatoes.

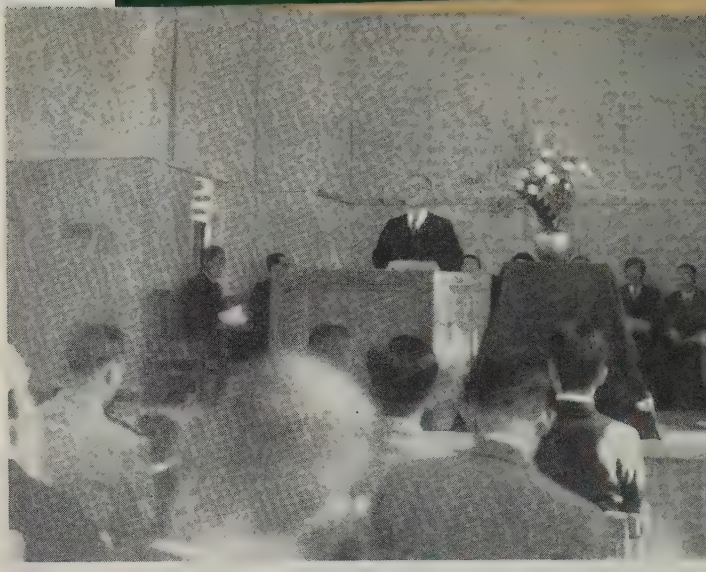
Koishikawa Universalist Center is located in Tokyo, Japan, opposite the University Hospital. It is the religious center for all Tokyo Universalists. An excellent daily kinder-garten program enrolls 120 children under the leadership of six teachers. There is a good youth group, church school for 100 children, a child study group and children's club.

"Strengthening Basic Unities That Bind Men Together"

Dojin Universalist Center, Tokyo, Japan, has a fine kinder-garten program for 110 children led by a professional staff of six teachers. Afternoon classes in English, piano, ballet, art and composition attract 100 students. An active P.T.A. group of 100 conducts child study classes. Dojin Universalists worship at the Koishikawa Center, but conduct local church school classes.

The World Citizenship Camp for junior high students held each summer at Camp Unirondack, Beaver Lake, N. Y. every summer under the auspices of the Universalist Service Committee, introduces our younger youth to the cultural values of young people around the world.

Dedication services for the Free Christian Church, Tokyo, were held last November. A letter from the ministers, the Rev. Shigetaro Akashi and the Rev. Michio Akashi states, "We are sincerely very glad to join in fraternal fellowship with the Universalist Church. It means that our friendly relationship becomes official." The Universalist Service Committee contributed $4,000 toward the construction of the church; the American Unitarian Association, $2,000.



Shin-ichiro Imaoka, a leader of the Unity Church, Tokyo, and the Japan Free Religious Association, addressing the 1953 meeting of the latter group which took as its theme, "What is Free Religion?" The Universalist Service Committee was happy to contribute $4,000 to aid in the construction of the Unity Church; the American Unitarian Association contributed $2,000.

"Fraternal Association With Liberal Religious Groups"

DE Vrje Gemeete (Free Community Church), Amsterdam, is a fraternal associate of The Universalist Church of America. Its head minister, E. Frater-Smid, is well-known to American Universalists for he carried the message of religious liberalism to many of our churches during his year's graduate study at Harvard University.

A group, representative of our Fraternal Associates in Haiti under the leadership of the Rev. Robert Mathurin of Port-au-Prince. There are eight established churches, four schools, and seventeen church fellowships. Wrote Mr. Mathurin, "We are glad to be associated with the Universalist Service Committee.

Sewing centers for German refugee women. Any grou wishing to contact a sewing group is sent an address fron the A.U.W. office. The group writes to the person i charge of the particular sewing center whose address yo receive, asking them what their needs are; and from the on, you make your contacts directly. Since we must kee some record of the sponsored sewing centers, we sen addresses only to groups which are definitely interested In correspondence with a group, it might be well to as them to notify you if they meet with any difficulty i receiving their packages because of import duties. We d not want them to have to pay any charges and it is ou understanding that it has been so arranged.

Holland Flood Relief Medal

Awarded to the Universalist Service Committee, 1953

Conversations With Universalists

GREETINGS, Universalists everywhere! The deadline for this conversational squib is tomorrow and it was to have been written at the office today. But, a stream of people flowed through the office to pour their problems into my eager, sympathetic ear, and I had to rush off to catch the 5:22 for Lexington with this pleasant chore undone. What a day! So here I am, chatting with you at home again. Now don't scold me for letting this go until the last minute, thinking that I had a whole month to get it done. Every day has been the same, crowding this task right off my agenda.

By and large, everyone at Headquarters seems to be working under similar pressures—so few striving to do so much with so little! It begins to appear that our good Universalists adopt vast programs and demand many services without providing adequate means to implement them. Here, maybe, is a situation that warrants more serious consideration. What do you think?

As I type this, a month has passed since the first of these informal pieces appeared. Thus far your response has been a deafening dead silence. Who knows whether anyone is the least interested in having monthly messages from the General Superintendent, the nature of the material wanted or what they might be called? I don't. So, I'll tread water a while, meditate a bit longer aloud and await impulse to prod your pens and typewriters into action.

The installation service at our historic Gloucester church is fast fading into denominational history, but it remains green in my appreciative memory. So many planned, participated and attended to make it a significant occasion. Floods of telegrams and letters came from those who could not be present. One pastor brought a letter signed by nearly two hundred members of his congregation. All showed such a friendly, co-operative spirit that my doubtful heart beat more confidently. If such spirit be blessed by action, who knows what good we may accomplish together for Universalism!

Did you know that the main parts of the installation ceremony were filmed for television? Many saw it on their home screens and give good reports. I didn't have the pleasure of seeing myself on television. In the section of Wisconsin whence we came reception was not satisfactory, and we were not among the few enthusiasts who bought sets anyway. And we haven't succumbed since our arrival in Massachusetts. More than a budgetary problem is involved. We're rather fearful of television. Would anything worth while get done if we acquired a set?

But, such dignified publicity has incalculable value for Universalism. We ought to have more of it by every legitimate means—press, radio, television—and at every denominational level—national, state, local. And individual Universalists ought to spread their faith far more vigorously! We have the best religious product on the market, and we ought to tell more people about it more often and more persuasively. Isn't it time we took our light from under the bushel and put it on a candlestick that all might see?

—BRAINARD F. GIBBONS

SOUTH OF MEXICO CITY, last fall, Ralph B. Swain, a citizen of the United States who was in the neighbor country on a mission of technical assistance, was killed by bandits. Banditry is not really common in Mexico, but occasionally it crops up, and indiscriminately chooses its victims. On leaving Mexico, Mrs. Swain, who had plenty of reasons for feeling bitter, made some comments which might serve as a monument to her husband. "Despite the irreparable loss," she said, "both my children and I shall continue to have the same feeling of friendship toward Mexico. We will realize that what happened here could have occurred in any other country, and therefore we shall not judge the Mexican people by a crime which four individuals committed. Everyone from whom we sought help in the town of Acatlan, up to Mexico's highest officials, did everything they could to help us. We are deeply grateful for the friendship, kindness and courtesy with which we were treated by the Mexican people." (WP)

WORDS OF LIFE*

ALBERT F. ZIEGLER, author of the manual of Lenten Meditations for 1954, has for title and subject, *Words of Life.* The major symbols of this discussion of life-giving words are: Understanding, Imagination, Integrity, Appreciation, Dedication, Peace, and the Sacred.

Introducing his subject, the author very wisely says, "When we are children we say 'Sticks and stones may break my bones, but names will never hurt me.' But years later we find that the sharpest and most lasting wounds were those made by vicious words. We need to be respectful toward such a source of power, avoiding, guarding against, words that kill, careful not to start a conflagration and quick to smother any that comes our way. It is equally true that we should use and use liberally those words that heal and build. There are 'soul' words, words that nourish the spirit . . . With some of these this book of meditations hopes to garnish our Lenten days."

Mr. Ziegler not only has respect for words and unusual skill with words. He also has compassionate insight into and vicarious concern for human need. So it is that his Lenten booklet will strengthen and encourage all who read it.

*Words of Life, Lenten Meditations, 1954, Universalist Church of America, Department of Publications, 16 Beacon Street, Boston, Mass., 48 pp.

THE UNITED STATES, in its official policies, has lately done some noteworthy things. One was the offer of President Eisenhower to Puerto Rico, of independence whenever the island asked for it. This was a bold and intelligent stroke, for it took the wind out of the extreme nationalists, whose program would mean economic death for the islanders. The net result will be an increasing effort, both in San Juan and Washington, to work out still more liberal and democratic relationships. (WP)

* * * *

THE DANES are sensitive about Greenland, and are not particularly happy to have American military installations there. This is a question we discussed at Copenhagen a few years ago with the then Danish Foreign Minister. Concessions were finally made, but lately the Danes protested that U. S. geologists were conducting scientific investigations outside the Thule base, to which by compact they were limited. Instead of getting bumptious, Gen. Charles T. Myers, chief of the Northeast Command, promptly backed down and assured the Danish authorities that no further encroachments would be tolerated. Such attitudes build confidence. (WP)

ARE YOU WILLING?

"ARE YOU GOING TO PROVE to the pessimists that we are backing the growth of our church, or are you willing to sit back and watch others bear your responsibility?" These words from a local church bulletin emphasize the need of co-operation for the success of its church fair. They express also our need for your participation in the important work being done by our Departments of Service Projects, Church Extension, Education, Publications—by all the departments of The Universalist Church of America.

UNIVERSALIST ADVANCE, a leaflet published several times a year, tells about some of our work. If you do not receive it, send to the Unified Appeal Office, 16 Beacon Street, Boston 8, Mass., for copies.

Finances are not the most important part of our denomination, but we *do* have to have money in order to accomplish our work. And if we are to grow, our giving must grow too. Are you willing to increase Universalist power—to make possible the growth of Universalism, the greatest of all Faiths? It's up to you. Your Dollars will help do it. The Unified Appeal makes our work possible.

Forty-six denominations reported an average per capita gift of $8.57, according to *Statistics of Giving* (from a report of the National Council of Churches) for all benevolences (not including local church expenses). Presbyterians give $13.03 per capita, and Episcopalians $8.97, according to this report. Unitarians contribute approximately $4.70 per capita for their United Appeal and their Service Committee work.

Universalists contribute about $1.45 per person for their denominational and service committee work.

Universalism is *our* responsibility—yours and mine. Let's do our share—and a little bit more!

Are you willing?

KODACHROME SLIDES

Kodachrome slides, depicting some of the activities supported by the *Unified Appeal,* and some of the interesting places and events in our Universalist denomination, are now available for use at Universalist gatherings. A script accompanies the slides. If you wish to use these, write to Miss June A. Burns, acting director of the Universalist Unified Appeal, 16 Beacon Street, Boston 8, Massachusetts. If you can give us a choice of dates, it might be helpful. "First come, first served."

Our Faith Demands . . . .

Affirmations of Social Principles, Universalist Church of America

We Universalists avow our faith in the supreme worth of every human personality, and in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God. This faith is being challenged on every side. We therefore reaffirm our historic stand and call upon our people to think through and act upon that faith.

Now is the time for greatness. There have been few if any periods in the entire history of the human race when men have had such an opportunity to mold the future. We stand at the great divide. On one side lies a land of promise, and unprecedented opportunity to build a better world than has ever been known. On the other side lies a return to the old order with its greed, poverty and war.

The hour for decision is at hand. We must move backward toward the old or forward toward the new. It is a fateful decision to make, for destiny will be determined by it; but we cannot and would not escape the responsibility.

Partialism cannot solve the problems of today and tomorrow. Partialism limits, divides and excludes. It emphasizes nationalism, racism, classism, sectarianism, caste and privilege, and it inevitably issues in conflict. Partialism is the underlying philosophy of an old order which was founded on a technological and sociological isolationism which no longer exists. It is discredited and impotent. It cannot construct a unified and universalized civilization, but will lead us backward to the past. That way lies disaster.

The peoples of the world have built an interdependent and integrated culture. Nations, races, classes share a common heritage of science. Airplanes have abolished boundaries. Radios have brought the voice of every people into our homes. Industry has distributed far and wide the commodities of inventive genius. Music, art and education speak a common language.

The only possible philosophy for a better world is universalism. It alone is realistic and creative. In it lies the hope of mankind; without it we are doomed.

This faith means that the whole is greater than the parts. It is the philosophy and the religion of the all-inclusive. It interprets life in terms of the universals and the unities. It levels barriers, abjures prejudice, and renounces all that sets man against his fellow man. It endeavors to integrate humanity into one harmonious co-operating unity.

This faith demands that the common humanity of all races be recognized.

This faith demands that all men of all classes, races, creeds, shall abjure war as a method of solving international disputes and shall affirm their faith in the possibility of progressively building a lasting peace.

This faith demands that we must build an international order in which the sovereign power to settle international disputes resides in a league or assembly of all peoples.

This faith demands that the physical resources of the earth be so used that all men everywhere shall have the essentials of a good life.

This faith demands that we must build an economic order based on the abundant life for all rather than upon the acquisitive power of the few.

This faith demands that the human resources of society, such as education, culture, the arts, be made progressively available to all.

We here and now call upon all fellow Universalists to unite in a great and consecrated movement to make these things come to pass.

In the field of social welfare:

1. We must acquaint ourselves with the faith and practice of other religionists that we may help to overcome the destructive force of religious prejudice.
2. We must recognize that today Americans of Negro, Indian and Oriental descent, and many not yet citizens, are suffering from unjust forms of discrimination. We must combat every such form of race prejudice by practical steps which shall achieve a just status for these our brethren.
3. We must work for such forms of social betterment and security as will enable the American family to provide conditions of housing, food, education and recreation consistent with constructive religious living.
4. We must work for the strengthening of the spiritual foundations of the American home that all members of the family may be growing Christian persons.
5. We must engage in sacrificial and informed community activity which will produce wholesome and progressive results in the areas of planning, relief, reconstruction and recreation.
6. We must study the complex problems of labor, management and capital so that we can intelligently bring the insights of Christian ethics to bear on the problems of economic justice for all members of society.
7. We must recognize the importance of a strong, independent, land-owning farm folk to the future health and well-being of a growing democracy. To this end we recommend support of such legislation and other organized activities as help to increase the number of family-sized and family-owned farms.
8. We must welcome and encourage the growth of the co-operative movement as a check on unwholesome economic practices and a service to producers and consumers alike.
9. We must work for improved educational opportunities for young and old and for a freedom in teaching which puts no restriction upon the authority of truth known or to be known.
10. We must condemn as destructive to the best interests of society all forms of gambling and small games of chance which are an attempt to get something for nothing, and we must work for more stringent laws governing such practices.
11. We must advance the cause of temperance through wise legislation pertaining to the manufacture, distribution, advertising and sale of alco-

holic beverages and we must promote a sustained and scientific educational program dealing with the personal and social effects of intemperance.

12. We must avoid both sentimentality and vindictiveness in our attitudes toward criminals. To this end we must give enlightened support to penologists, jurists and trained social workers who seek to develop scientific, humane and ethical treatment of actual and potential criminals and so promote the cause of corrective penology.

13. We must commit ourselves and encourage others to consistent obedience to law lest we and our society suffer the consequences of disorder and unrestraint.

14. We must recognize the fact that there is no common judgment among Christians as to one's personal duty when called for military service and we call our people to be true in policy and action to a basic law of our church, Article XII of the Laws of Fellowship, which grants full fellowship to conscientious objectors in time of war.

15. We must increase our participation in government as individuals and as representatives of groups of citizens, and must as a denomination and as local churches know and speak our mind on significant public questions.

In the field of international relations:

16. We must inform ourselves concerning the problems of today's world.

17. We must co-operate in establishing an international organization which shall be truly democratic and all-inclusive. In this world organization there must be some internationally organized power to restrain those who threaten the peace of mankind; there must be provision for peaceful change, for the regulation of currencies, tariffs and other economic concerns by international agreement, and for equal opportunity for all to share the natural resources of the earth.

18. We must be prepared to continue in a spirit of self-sacrifice after the fighting ends to provide food, medical care, and the materials and leadership for reconstruction in all devastated lands.

In the field of international church extension:

19. We must evaluate the work which we have done in Japan and Korea and decide whether or not to re-establish any or all of it, and we must study opportunities offered in the postwar period for new approaches to the Japanese through educational and social work.

20. We must consider new opportunities in world mission, and take our share in the responsibility of Christians for relief, reconstruction and education.

We, therefore, consecrate ourselves to the task of building, under God, a universal brotherhood.

The above platform adopted at the General Assembly in New York City, October, 1943 has been expanded and significantly amended by the following actions taken at the 1946, 1951, and 1953 sessions of our General Assembly.

Extract from Resolutions from Minutes of 1951 General Assembly.
Support of U.N. Commissions which seek and promote World Amity and Co-operation.

Whereas, we, as church people, believe that the only ultimate solution of our world problems lies in the practice of universal brotherhood,

Be It Resolved that we urge the support of all those commissions of the United Nations which seek and promote world unity and cooperation.

Therefore, Be It Resolved that the Universalist Church of America in General Assembly convened at Portland, Maine, August 29 - September 2, 1951, affirm its own loyalty to the freedom of the mind to believe and of the tongue to speak what the mind believes; and

Be It Further Resolved that it condemn all persecution of persons for belief without evidence of treason, all enforced submission to doctrine, religious or political; and

Be It Further Resolved that it assert its confidence that national security is guarded more through freedom and constructive criticism than it could ever be through the silence of conformity and fear.

Rights of Conscientious Objectors

Be It Resolved that the Universalist Church of America, in General Assembly convened at Portland, Maine, August 29 - September 2, 1951, hereby reaffirm our position as a religious fellowship regarding the right of members and ministers to affirm their convictions as conscientious objectors to war on religious grounds as stated in our Laws of Fellowship. (Art. XII)

Civil Liberties

Whereas, we of the Universalist Church of America share with all liberty-loving people the solemn responsibility for preserving and extending freedom in a world threatened by totalitarianism, and

Whereas, the moral law applies to nations no less than to individuals, and no nation can violate the laws of justice, mercy, equality and freedom of thought and conscience without incurring spiritual and material penalties, and

Whereas, the McCarran Act and Section 2 and 3 of the Smith Act are representative of present-day legislation which violates these principles in the following ways:

1. It destroys equality before the law by imposing harsh penalties on unpopular minorities who are innocent of any criminal act.
2. It destroys the civil liberties of *all* Americans by placing in the hands of government officials arbitrary power by which they can proscribe almost any organization peaceably agitating for social, economic or political changes.
3. It invokes intimidation, intolerance and persecution to stifle the discussion and dissent without which democracy cannot function.
4. By intimidating the citizen against supporting unpopular civic movements of which his conscience approves, it robs him of his moral and intellectual integrity.

Therefore, Be It Resolved that all Universalists be alerted to the danger of current national, state and local legislation aimed at subverting our traditional civil liberties; and

Be It Further Resolved that we urge our several churches, through their study groups and social action committees to make known to their elected governmental representatives their opposition to all legislation which would sacrifice our freedom to totalitarian pressures.

Extract from Resolutions adopted by the Akron General Assembly, April 1946.

Opposition to continuation of Selective Service Act

Resolved, that we oppose the continuation of the Selective Service Act as an extension of militarism into the post war life of the United States.

International Body for Control Of Atomic Energy

Resolved, that this General Assembly approves the setting up of an international body for control of atomic energy, and that we are in complete harmony with the conclusion of the Acheson report wherein it is stated that "there can be no international control and no international co-operation which does not presuppose an international community of knowledge."

Support in Conflicts of Conscience

Resolved, that we adopt a positive policy, consistent with the highest ethical insights of religion, of resistance to any and all invasions of the personal liberty of the individual conscience, and, in all cases of conflict between the demands of the state and the demands of conscience, we pledge our support to those individuals whose consciences lead them into such a conflict.

Compulsory Peace Time Military Training

Whereas, compulsory military training is a denial of the rights of the individual, and

Whereas, it is detrimental to the Christian education of our youth, and

Whereas, it is an historical fact that military conscription has never prevented war, we *Resolve,* that the delegates to the General Assembly of The Universalist Church of America go on record as being opposed to compulsory peace-time military training,

Be It Further Resolved, that a copy of this resolution be sent to the President of the United States, to Representative Joseph Martin, Republican minority leader in the House, and to the leader of the opponents of this measure in the Senate.

Extract from Resolutions Adopted At Biennial Assembly, 1953.

Whereas, Universalists profess to believe in the supreme worth of every human personality, as expressed in the historic Washington avowal of faith; and

Whereas, persons of various ethnic and religious backgrounds seek the fellowship of the Liberal church; and

Whereas, persons of these ethnic and religious backgrounds may from time to time wish to enter the ministry of the Universalist Church;

Therefore, Be It Resolved that we reaffirm our historic position by urging our several churches and peoples to extend a warm welcome to both potential members and potential clergy regardless of race or color.

Whereas the Universalist Church has cherished and championed the cause of spiritual freedom throughout its history, and

Whereas the dignity of the human soul requires and deserves the fullest measure of that liberty which has been won in the age-long struggle for emancipation and enlightenment

Be It Therefore Resolved that this Assembly re-assert its allegiance to the principles of human freedom which are implicit in the professions and traditions of our faith and which are in part embodied in the Bill of Rights of the Constitution of the United States

And Be It Further Resolved that while we recognize the obligation of responsible government to take reasonable and orderly measures to make secure its traditions and institutions, we strongly deplore any tendency, governmental or non-governmental, which would curtail freedom of speech, freedom of the press, freedom of worship, freedom of conscience and those other liberties which give character to citizenship in a free society. Especially would we deplore the use or approval of all measures of coercion, intimidation, irresponsible accusation of individuals, groups and professions, which would foster authoritarian control and tyrannical repression, and result at length in the destruction of civil and spiritual freedoms;

And Be It Further Resolved that this Assembly call upon all Universalists so to employ and defend the privileges of freedom with reason and love, that we may further the Kingdom of God and the Brotherhood of Man.

A little boy ran into a store very excitedly and shouted, "My father is being chased by a bull."

"What do you want me to do about it?" asked the nervous clerk.

"Put a film in my camera," he said.

—THE WATCHMAN-EXAMINER

REACTIONS

YOUTH INSPIRES AFFIRMATION OF FAITH

To the Editor:

It is with great interest that I follow *The Universalist Leader* and other publications of the denomination, because I believe that Universalism is finally coming into its own; that is, that Universalists are at last realizing the far-reaching and profound implications of the name they have chosen to call themselves.

When I joined the Universalists last year, a large percentage of my choice was based upon the fact that I had found a group within the organized church which allowed for this kind of thinking to develop. Since then I have been happily rewarded to discover how many people are coming to look at religion from this viewpoint.

Perhaps the single item which impressed me most within the Universalist (and Unitarian) group was the newly adopted set of purposes of the combined young adult group — the Liberal Religious Youth. This, I have felt, is the best statement of true universalism yet to be in print. I have made this statement the basis of the affirmation of faith for our church in Little Falls, and am enclosing a copy of it, thinking that you might wish to consider it as a possible *bond of fellowship* for the Universalist Church as a whole. The reason I would think it more universal in its expression is that it seeks religion wherever it may be found, and not just in Christian sources (as the present one implies), and it does not use notions of value only within the Christian community (such as "the will of God" and "the kingdom of God"). It, in other words, seeks to go beyond theism and humanism, beyond any particular religion to religion in general, endeavoring to make of these groups one harmonious whole. I believe that this must be done today before the Universalist Church can even unite itself under one bond of fellowship.

Affirmation of Faith

Because we believe that all of life is meaningful:

We Seek understanding of our-

(*Continued on Page* 53)

Our Library Desk

HUNTED HERETIC
By Roland H. Bainton
Beacon Press, Boston, Mass.
Price $3.75

Four hundred years after Michael Servetus was burned at the stake for "heresies" concerning the Trinity and infant baptism, Roland H. Bainton, Titus Street Professor of Ecclesiastical History at Yale, has brought out the first adequate, full length biography of the Spanish radical. It is a fascinating and deeply satisfying book, emerging honestly and simply out of a vast research by one of the outstanding church historians of our day. Servetus has to be reckoned with in any account of the development of Protestant thought since the Reformation, but most notices of him are fragmentary. Bainton has apparently examined all the existing, firsthand documents, and has woven his findings into a connected fabric. The pattern of events in the life of Servetus is necessarily obscure in some periods, but the main emphases are skillfully high-lighted, and the shrewd, informed conjectures of the writer help to fill out the hidden years of flight and exile.

Servetus is seen significantly as one who "brought together in a single person, the Renaissance and the left wing of the Reformation." He typifies the "universal man" in the scope of his interests: he was schooled in medicine, geography, Biblical scholarship and theology. He was the first man in the West to grasp the pulmonary circulation of the blood, a matter discussed by Servetus, strangely enough, in a theological setting.

His conflict with John Calvin dramatizes the struggle of the right wing of the Reformation with the left wing. Although Calvin won, and Servetus was sentenced to be burned on October 27, 1553, the dangerous dogmatism and unenlightened earnestness of Calvin were thrown into grim relief by the execution flames. Bainton examines closely the arguments advanced by those who have sought to exonerate or justify John Calvin, and he finds them wanting. The sinister, self-righteous prejudice of men who regard unorthodox opinions as destructive to the church and the state is fairly and sternly revealed.

Although it does not make for light, popular reading, Bainton's painstaking attempt to show how Servetus' mind worked amid the doctrines, philosophies, and terminologies of his day is most rewarding. To retrace the steps by which Servetus traveled to his essentially anti-trinitarian position is to appreciate the keenness of his mind and the plausibility of his argument. No wonder Philip Melanchthon could write to a friend: "As for the Trinity, you know I have always feared this would break out some day. Good God, what tragedies this question will excite among those who come after us." Says Bainton: ". . . the doctrine of the Trinity for Servetus could be defended only by sheer sophistry." Servetus, before he was twenty years of age, had critically considered most of the ancient and medieval writings on the Trinity, and had considered them in the light of his Biblical knowledge and his historical knowledge. Servetus did not think of himself as an innovator or iconoclast; he thought the church had departed from the true faith. His task was to help restore the Christianity of the Scriptures. His two greatest writings were *The Errors of the Trinity* and *The Restoration of Christianity*.

The persecution, ruin and execution of Servetus in the sixteenth century compel us to ponder the forces that drive good men to horrible deeds, even as we perceive the same phenomenon in our own day. That intelligent men in responsible places can twist the ideals of religion and patriotism into the tools of torture and destruction is a sobering and saddening thought.

Bainton's last paragraph carries a deeper rebuke: "The story of Calvin and Servetus should demonstrate for us that our slogans of liberty need continually to be thought through afresh. The severity of Calvin was born of zeal for truth and even concern for the victim. Death itself seemed to him not too harsh a penalty for perversion of the truth of God. Today any of us would be the first to cast a stone against Calvin's intolerance; and seldom do we reflect that we, who are aghast at the burning of one man to ashes for religion, do not hesitate for the preservation of ou culture to reduce whole cities to ci ders."

—Max A. Kar

LOBBYIST FOR THE PEOPLE
By Benjamin C. Marsh
Public Affairs Press
Price $3.00

Benjamin Marsh's book is the pe sonal account of his lifelong strugg behind the scenes of the political aren to give direction to the social reform of the first fifty years of this centur His early efforts were directed towar rescuing children from cruel treatme and the elimination of New York slums. Then came work with Far and Labor organizations, the Thi Party movement of the 1920's, and, 1930, the People's Lobby, with whi he was ever afterwards associated. Du ing the years of the great depressi and of the New and Fair Deals, t People's Lobby (which was mos Marsh himself) fought first for rel and then for more basic reforms.

The subject of the book is vita important: who stands up for the righ of the people? But, unfortunately, t organization of the book is loose a distracting. No coherent account given of any of the events, rather j opinions, impressions, quick sketch and (often) quotes from press releas Ben Marsh was a great individual but since his causes failed more of than they succeeded, he must have b greatly frustrated. And that is the v his book leaves the reader.

—Carl Seabu

WANTS COIT ON SOCIAL WORSHIP

Several years ago Stanton Coit the London Ethical Culture Soc compiled a 2 volume work on w ship entitled *Social Worship*. Fo long time now this work has been of print both in the United States in England. The undersigned wo like to obtain a copy of this work any of the readers of the *Leader* help him locate one. If any of readers of the *Leader* has a copy he please communicate with Harry Sherman, 195 So. Main Street, At boro, Massachusetts.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

THE ROLE OF LEARNING

In October we wrote of Worship and in December of Understanding Child Development. This month, emphasis is pointed again to the role of experience and learning and growth. The roles of evaluating culture and of creativity will be the subjects of succeeding pages.

The newborn child does not know he is born into a home and family and Universe. All this and much more he has to learn. In the beginning, he is absolutely dependent upon others for food and warmth and shelter. And yet his life is filled with great potentiality. Our concern is that he may have the finest possible development of his life, in relation to the Universe and to his fellowmen, for this is the vast stage on and in which he will grow and live. He cannot breathe or fly an airplane or do anything without right relationship to the Universe. And he *is* involved in the human adventure.

The babe who does not know he is born into a home and a Universe has a lot of learning to do! He has a lot of growing to do, in order to develop his finest possible life in relation to the Universe and to his fellowmen. This adventure is important to him: *it is his life.* Failure can mean premature death, by "accident" (violation of right relationships) or by starvation. Or failure may mean many kinds of inadequacy, yielding frustration and bitterness. Behold, therefore, how important learning and growth are!

Doctors tell us that in a man's physical development, from a single fertilized cell until he is a mature human being, he "recapitulates the history of the race." Doctors warn against all that would harm or retard such development.

It is not only that each life recapitulates the history of the race physically. It is also that each life has the gift of the cultures that have gone before. Cultures, however, are not transferred with the germ plasm. They are learned.

We have much to learn about how we learn but who will deny the role of experience in learning: the baby experiences (and records in its being) love or tension, physical well-being or the lack of it, beauty or the lack of it. The atmosphere of a home speaks and teaches. The attitudes of a home speak and teach.

So also does understanding. The child senses whether or not his parents and teachers care about understanding him.

And in the home the child not only grows physically, learns to walk and speak, learns attitudes around him; he also develops other skills, from playing with toys to doing the dishes. His learning of his cultural inheritance has begun. If he happens to have been born on a farm or any other place where he sees his parents at work and in some degree participates in the work he absorbs, he learns the "how of it," naturally, that is, from experience.

Most boys and girls start off to school eagerly. They can "hardly wait" to learn to read and write. In school also they have adjustment to make with a larger community than home.

We have known children disappointed to the point of being in tears because, on the first day in school, they did not learn to read. It took gentle understanding to help those children understand.

However, what really concerns us is that the child's eagerness for school is too often dampened, too often killed. "I hate school." "I can't learn." "Why do I have to go to school anyway?"

Such cries bespeak real trouble. The reasons may be many. Whatever they may be, they mean frustration and blocking in the child's life. Whatever they may mean, they mean failure to experience learning and growth. If the child is normal, they mean also that adults have failed in the teaching process, at home or at school.

Most adults need a new and deeper respect for cultural inheritance. Think of the cultural achievement of man from his cave man days until now! Think of the inheritance from the days when man used the first wheel to the intricacies of modern industries. Today, one who has lived forty years has moved from the horse and buggy age to the jet plane age. So in multitudes of fields of endeavor.

Our cultural heritage is beyond price. *It is very much worth learning.* It is very much worth passing on to our children and to our children's children.

In this we would underscore appreciation, skill and achievement, not just information.

We suspect the trouble and the educational fault and failure lie in the tendency to think of education in terms of a "lesson to be learned," instead of in terms of exploring and experiencing and appreciating both the Universe in which we live and the cultural inheritance.

A lesson "learned" on requirement of a teacher or a test and then promptly forgotten is not really learned. In fact, in proportion as it may have killed interest and blocked appreciation and understanding and achievement, the blunt truth is that it has been harmful.

According to Associated Press release of December 8, the National Science Teachers Association meeting in Washington reported that of those students who take science in the seventh, eighth, ninth and tenth grades, less than a third continue. Robert A. Carleton, executive secretary of the Teachers Association, said:

"Three-fourths of the questions a child asks deal with science—about the flowers, the trees, the world. We have successfully dulled the edges of their curiosity by the time they reach the end of their high school careers."

The Reverend Carl J. Westman, of Bridgeport, Connecticut, in calling our attention to this, noted its answer to those who so glibly object to the Beacon Course, "How Miracles Abound," saying that the children "learn that in school."

Genuine education, certainly genuine religious education, leads to discovery and wonder. Real learning is life-enriching experience. It leads to growth in appreciation, insight, skill. It is exciting.

The science teachers are facing up to their statistics.

We think it would be a very humbling and guiding process if church leaders and church school teachers would do the same.

—Edna P. Bruner

News of Churches and Church People

UNIVERSALIST YOUTH FELLOWSHIP AND AMERICAN UNITARIAN YOUTH HOLD MIDWINTER BOARD AND COUNCIL MEETINGS IN GERMANTOWN, PA., DECEMBER 27—JANUARY 1

Left to right, Ralph Graner, secretary, A.U.Y.; Lorraine Savage, secretary, U.Y.F.; Alice M. Harrison, director, Youth Activities, Universalist Church of America; Sam Wright, director, A.U.Y.; Clara Mayo, president, A.U.Y.; James Munroe, Jr., vice-president, U.Y.F.; Eileen Layton, associate director, A.U.Y.

For the third consecutive year the governing bodies of the two youth organizations met for five days to transact business, listen to state and area reports, plan the National Convention, discuss over-all philosophy of liberal religion, and this particular year to make decisions concerning the merger of the two organizations. Present this year, in addition to Alice M. Harrison, director of Youth Activities, Universalist Church of America, and the Rev. Sam Wright, director of American Unitarian Youth, were, representing Universalist youth, Rozelle Royall, James Munroe, Lorraine Savage, Warren Greene, Nancy Wynkoop, Bob Johnson, Chuck Ford, Graham Prindle, William Hutchinson, Linda Bowman, Betty Wynkoop, Jack Harkins, Anita Smith, Gustav Ulrich, Jr., Barry Lovejoy, Ronald Marcy, Edward Amidon, Dick Kellaway, and Chuck Collier.

For the Unitarians, Clara Mayo, Jean Grant, Ralph Graner, Jerry Klein, Martha Mayo, Louis Chiaramonte, Gail Jertson, Roberta Martin, John Ertha, Irene Lander, Kim Beach, Virginia Dregger, Paula Fritze, Carol Morris, Don Pennell, Linda Wittick, Frances Sprague, Gene Knost, Eileen Layton. Representing the Youth Activities Committee of the U.C.A. was Dr. Emerson H. Lalone, and representing the Youth Work Committee of the A.U.A. the Rev. Nathaniel Lauriat.

The Universalist Church of the Restoration served dinner to the entire group one evening. The Germantown Unitarian Church housed the entire delegation in the church building. A committee of AUY'ers cooked and served the meals.

The most significant event of these busy days was the incorporating of the new-merged organization—the Liberal Religious Youth—and a vote by the Council and Board to terminate the period of transition at the time of the joint convention in June of 1954. One could not be present at these meetings without being aware of the unity of mind of these young people coupled with their determination and vision to go forward with a plan and program designed to even more effectively serve the youth needs of our churches.

PASTORAL CHANGES

The Rev. Francis Rockwell from South Weymouth to secular work.

The Rev. Norman Sparbel from the U. S. Army to Concord and Horton, Michigan.

The Rev. Robert S. Wolley from Swampscott, Mass. to South Weymouth, Mass., February 7, 1954.

The Rev. Earle T. McKinney from Monson, Mass. to Urbana, Illinois, February 1, 1954.

The Rev. Leslie C. Nichols resigned from Melrose, Mass., December 31, 1953.

Mr. William A. Slater from Bridgeport, Connecticut to Southbridge, Mass., January 1, 1954.

The Rev. Fred LeShane from Perry, N. Y. to Santa Paula, California, February 1, 1954.

LOUIS B. CARTWRIGHT APPOINTED POSTMASTER ROCHESTER, NEW YORK

Louis B. Cartwright, well-known Universalist layman of Rochester, New York, has been appointed the postmaster of Rochester.

Mr. Cartwright has been for many years the outstandingly successful city manager of Rochester. Under his leadership, the city has acquired a national reputation for model government. A field worker of the Universalist church in conversation with a native Californian last summer was told that both Cartwright and Rochester are held up as models in the field of municipal government.

Life can only be understood backwards, but it must be lived forward.
—SOREN KIERKEGAARD

OBITUARIES

GERTRUDE M. WHIPPLE

Gertrude M. Whipple, well-known Universalist woman, died after a short illness in Memorial Hospital, Providence, R. I., December 5.

Miss Whipple, a member of the Pawtucket Universalist Church, was for many years an active worker in the National Association of Universalist Women. She served for a time as chairman of the Clara Barton Birthplace committee and for several years was a member of the Executive Board of the Association of Universalist Women.

Funeral services were held in Pawtucket, Monday, December 7. The Rev. Clinton K. Davis officiated.

Miss Whipple is survived by a brother, Nathan W. Whipple, of Manville, Rhode Island.

MARION L. GARDINER

Marion L. Gardiner, seventy-eight, of 429 Woonasquatucket Ave., North Providence, R. I., principal of the Manton Avenue Grammar School before her retirement in 1930, died on Christmas Day after a long illness. Born in Smithfield, January 4, 1875, a daughter of the late Leander E. and Emma (Brayton) Gardiner, she had been a resident of North Providence for more than fifty years. Miss Gardiner, a teacher for thirty-six years, was principal of the Manton Avenue Grammar School for twelve years.

She was a devoted member of the Church of the Mediator of which she was a trustee. She was a member of the executive board of the R. I. Universalist Convention, a member of the Providence Plantations Club, the Fruit Hill Women's Club, and for eighteen years she served as secretary of the R. I. Association of Universalist Women.

Funeral services were held at the Church of the Mediator, Monday, December 28, at 11 A. M. The committal service was held at the crematory in Forest Hills, Mass. Both were conducted by the Rev. Albert F. Ziegler, minister of the First Universalist Church of Providence.

At this service a letter was read from one of Miss Gardiner's most ardent admirers, the Rev. Albert Q. Perry of Cincinnati, Ohio, an excerpt of which follows: "Perhaps some, who hear this letter, will have memories going farther back into their life than I but I think all of us will agree that to a great extent you have been for many years not just Miss Gardiner but also Miss Universalist. Others may speak of your service to our organizations, but I would speak only of your faithful observance of our principles. We are supposed to accept our minds as gifts from God to be used in whatever way our individual powers may lead us; and I know very well that you have always thought for yourself and acted upon the conclusions so reached. That is Universalism in the very best sense of the word. I will conclude this letter with a few lines I wrote the other day which are an honest expression of your life."

"I've liked all my living;
I've liked the sunshine;
I've liked the rain.
I've liked all my living—
The joys that have been mine,
But not much more than pain.
My tears I've dried,
Remembered long the laughter.
And one thing I'd make plain:
I hope to like just twice as well
Whatever shall come after."

To the timid and hesitating, everything is impossible because it seems so.

—WALTER SCOTT

BEQUESTS TO DOOLITTLE HOME AND CLARA BARTON HOME

The late Gertrude Whipple left a bequest of four thousand dollars to the permanent fund of Doolittle Home and one thousand dollars for the endowment fund of the Clara Barton Birthplace, North Oxford, Massachusetts.

(*Continued from Page 49*)

selves, of our fellow men, and of our world;

We Uphold freedom of belief, the use of reason and mature emotion in religion, the readiness to accept new ideas, and respect for the dignity of all mankind;

We Form a part of the church universal, dedicating ourselves
to deal creatively and imaginatively with religion as the quality and spirit of living;
to realize the scope and nature of a working democracy, its privileges and responsibilities;
to find fellowship with people of all races and creeds;

We Pledge, as members of the church universal, to strive for the achievement of a unified and peaceful world community.

Thank you for your consideration. I shall be following your publications with great hopes for the growth of Universalism.

—LELAND P. STEWART
Little Falls, N. Y.

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SUPERINTENDENTS' COUNCIL

The annual session of the Superintendents' Council of The Universalist Church of America was held at Rolling Ridge Retreat House, North Andover, Massachusetts, December 8-10.

Those present were:
Dr. Brainard F. Gibbons, Superintendent and Chairman, Dr. Clinton L. Scott, Dr. William Arms, the Rev. Howard B. Gilman, the Rev. William W. Lewis, the Rev. Henry H. Schooley, the Rev. Harmon M. Gehr, Dr. Donald K. Evans, Dr. Fenwick L. Leavitt, the Rev. John S. MacPhee, the Rev. Walter E. Kellison, the Rev. Philip R. Giles, assistant to the general superintendent. The Rev. G. Douglas Frazier of California sent his regrets at being unable to attend the meetings.

The Rev. Walter E. Kellison of Maine was elected sessional secretary. Two new members were welcomed to the meetings, Dr. Gibbons and the Rev. Howard B. Gilman of New York State.

Alice M. Harrison, director of Youth Activities, and Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* were visitors.

The council covered a wide agenda of subjects ranging from theological school and theological education, through regional work and organization, regional and national organizational cooperation, to youth and fellowship matters.

Discussion of recruiting for ministers and directors of religious education brought out the hard facts that while theological education is very costly to both student and institution, salaries, current and prospective, for ministers and directors of religious education are so low that they are keeping desirable candidates out of the field of church work.

An over-all study of the records of this meeting would, in fact, show that the greater part of the time was used in earnest discussion of the problems of the ministers and their ministry to Universalist people. The whole atmosphere was one of cooperative concern for the welfare of both the minister and his layfolk.

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NIVERSALIST 'OMAN'S ALLIANCE

The Universalist Woman's Alliance ll meet at Bethany Union, 256 Newry Street, Boston, Friday, February , 1954, at 11:00 A. M.

Mrs. Winifred Hardy, House Moth- at Seaman's Mission, will speak on *chors Aweigh.*

Luncheon reservations should be de with Mrs. Dumas, COpley 6-40 by Monday, February 15.

—GRACE M. ELWELL,
Recording Secretary

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Accepted the transfer of Brainard F. Gibbons from Wisconsin.

—ESTHER A. RICHARDSON,
Secretary
January 2, 1954

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the New York State Fellowship Committee in granting to Leland P. Stewart, a licentiate, the right to perform the Christian ordinances.

—ESTHER A. RICHARDSON, *Secretary*
December 1, 1953

CENTRAL FELLOWSHIP COMMITTEE

Transferred Rev. Carleton M. Fisher to the Wisconsin Fellowship Committee.

Accepted the transfer of Rev. Dana E. Klotzle from California.

Approved the action of the Michigan Fellowship Committee in granting reciprocal fellowship to Rev. Russell Lincoln.

Approved the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Rev. Gaton M. Carrier.

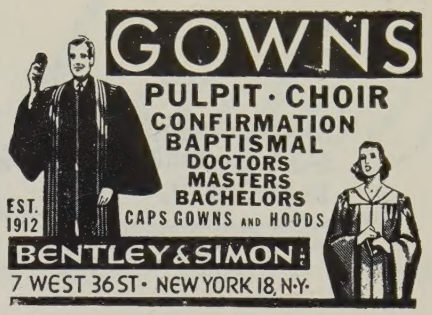
—ESTHER A. RICHARDSON, *Secretary*
December 1, 1953

MASSACHUSETTS UNIVERSALIST CONVENTION

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, February 9, 1954, at 2:15 o'clock for the examination of the Rev. Myer Imperiale, an ordained clergyman, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—EARLE T. MCKINNEY, *Secretary*
January 4, 1954

The optimist says his glass is half full; the pessimist says his is half empty. —UNKNOWN



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MASSACHUSETTS FELLOWSHIP COMMITTEE

On January 12, 1954 the Massachusetts Committee of Fellowship granted Letter of License for one year to Alan F. Sawyer, Jr.; transferred the license of Mr. J. Henry Hanhisalo to New Hampshire; transferred the fellowship of Rev. Earle T. McKinney to Illinois as of February 1; and accepted in transfer from Connecticut the License of Mr. William A. Slater.

—EARLE T. MCKINNEY, *Secretary*

DR. AND MRS. GIBBONS TO BE GUESTS OF BOSTON UNIVERSALIST CLUB

Dr. and Mrs. Brainard F. Gibbons will be guests of honor at a dinner sponsored jointly by the Boston Universalist Club and the Massachusetts-Connecticut Universalist Conventions, Monday evening, February 8, at the Charles Street Meeting House, Boston.

Invitations have gone out to officers of every church in the area. It is hoped that a large number of our people will take advantage of this opportunity to become acquainted with the new general superintendent and Mrs. Gibbons. To this end, the affair has been arranged with an informal reception preceding the dinner.

Tickets are $1.35 including tax and reservations should be made as far ahead of the date as possible.

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